

7-28-1947

Evangelical Visitor - July 28, 1947 Vol. LX. No. 15.

Jesse W. Hoover

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1465>**Recommended Citation**Hoover, Jesse W., "Evangelical Visitor - July 28, 1947 Vol. LX. No. 15." (1947). *Evangelical Visitor (1887-1999)*. 1465.<https://mosaic.messiah.edu/evanvisitor/1465>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



Volume LX

Nappanee, Indiana, July 28, 1947

Number 15

Entered as second-class matter, at the post office at Nappanee, Ind., under Act of Mar. 3, 1879. Accepted for mailing at special rate of postage provided in Sec. 1103, Act of Oct. 3, 1917.

Deliverance

Oswald J. Smith

The night is gone,
The sun has shone,
And all the clouds have passed away,
At last, at last has come the day;
My grief is o'er
For evermore,
My precious Lord has come to me
And set my wounded spirit free—
Oh praise His name,
His grace proclaim!
My long dark night has disappeared,
And all the dreadful things I feared
No more alarm
Nor do me harm,
For faith has wrought and prayer pre-
vailed,
Though fierce the enemy assailed
To wreck my life
With sin and strife,
And leave me helpless and forlorn
No more my Saviour to adorn;
But now I praise
His name always
For He has heard my bitter cry
And answered every lonely sigh,
My groans, my tears,
My griefs, my fears:
His promises have stood the test
And brought me safely into rest
Where, free from sin
Without, within,
Now all my days to Him I give
And for Him only strive to live:
With joy untold
And courage bold
I face the future unafraid
For God is now my Strength, my Aid.

—Light

CONTENTS

Book Buys

The Last Time

—Editorial

Contributions

God Answers Prayer

The Open Doorway

The Radiant Life

Practicing Piety

Missions

Stewardship

Worldwide News

Currents

Book Buys---Wise and Otherwise

How to Read the Bible by Edgar J. Goodspeed; John C. Winston Co. 1946, 244 pp. \$2.50.

The author was co-translator of the Goodspeed version of the Bible. In this his latest book he has done some very stimulating work. He treats the Bible as a library of books rather than as one book, which of course is the true case. Here is a book which will be a real help to those who have had difficulty in becoming vitally interested in the Book of books. It opens up little glimpses which are powerfully stimulating to an actual reading of the Book, which of course is the ultimate objective.

There are some objections to this work. In his development of the theme he classifies the books of the Bible as follows: Biographies; Speeches, Orations and Sermons; The Outline of History; Scattered Poetical Pieces; The Poetry of the Prophets; Popular Religious Poetry; Laments and Dirges; The Poetry of the Philosophers; Dramatic Poetry; (and here is where the objection comes in) Fiction; Later Histories; Letters and Epistles; Visions and Revelations; The Literature of Devotion; The Historical Background; Chronological Reading.

Probably the idea back of his designation of certain books as "Fiction" was not too far removed. But the connotation of the idea of fiction is not acceptable to us. None of the Bible is fiction to us who take it literally and seriously. It is God's eternal truth. However, it is true that these books are written in story form. And the basic idea of the treatment of the Bible as a library of books of various types of literature is obviously correct.

Another objection is the inclusion of the books of the Apocrypha as an integral part of the Book. These Apocryphal books were rejected as a part of the canon of the Bible by the early church. And our position has been consistently the same.

With these reservations in mind, here is a book which may well stimulate the reading of the Bible by those who have here-to-fore had little interest. And it may open up new vistas to those who have long been lovers of the Book.

Church and State in Russia by John Shelton Curtiss; Columbia University Press; 422 pp. \$4.00.

To those who are interested in keeping abreast of the times in which we live, this book may well be considered near the top of the list. The book has its center the Russian church as it was from the turn of the century to the Revolution. Here is presented as a background view of the "thousand years of the Russian church from its inception in the tenth century." Here are traced the stages of deterioration of the spiritual life and power of the church until it became the mere vassal of the Emperors, who "had succeeded in uniting in their hands the two supreme powers—the civil and the religious power."

The author very graphically draws his conclusions in relation to the "Last Years of the Empire" and points up most clearly the things, which largely were responsible for bringing about the drastic changes. Because of the current interest in the Russian question, and because there are many well-informed people who believe that the present issue is "Christ or Communism" this volume will be found very valuable. The very extensive bibliography will also be

most helpful to those who want to make a further study of the question.

As I See It by John Hilty; E. V. Publishing House; 53 pp. 35c.

This unique little booklet gives some new angles to the great principles of our non-conformist churches. Brother Hilty, a General Conference Mennonite, traces the great principles all the way from Genesis to Revelation. As a further aid to a clear understanding of these pillars he has had developed a graphic chart to illustrate his development of the theme.

The four pillars of God's continuing, age-old plan are: Believe, Obey, Separate, Serve. In every age and dispensation, as shown by Brother Hilty, these have been the guiding principles of God's method with men.

The book and chart also have prophetic interest. Very suggestively a comparison is drawn in the length of the great general periods of the history of God's relations with men. Each such period ended in a climactic way. It is most stimulating to further study of our present location in God's plan of the ages.

The Blue Robe by Sara Elizabeth Gosselink; Wm. B. Eerdmans Publishing Co.; 60c.

The past few years have witnessed a great revival of interest in the character of the times in which Jesus lived. Many books of historical fiction have been published. They are based on facts without making any claim to historical authenticity.

Here is a beautiful story of the time of Christ for juniors. Its central figure is the woman possessed with devils who was finally led to the Physician and became His devoted follower. It is a moving story, portraying high ideals and noble character in those who were instrumental in leading Mary to Jesus.

The Biblical characters are portrayed truthfully. The other characters are of course fictitious, and the attending incidents are built up for background. But there are no distortions of Scripture events, and the picture is historically well-based.

The author takes the young reader into the heart of Palestinian life and customs in the time of Christ. This book exalts Him as Savior and Lord. Here is a book which we can highly recommend for our younger readers.

Roofs Over Strawtown by Sara Elizabeth Gosselink;

This popular and widely advertised novel takes us back to the days of William II. It ends with the settlement in the New World at Pella, Iowa. The story takes us through several generations, and is a tale of romance, courage, faith and adventure. The first half of the book is interesting reading, typifying the indomitable spirit of the pioneers, who sacrificed so much to achieve the freedom of worship which was so dear to them.

The latter half of the book does not commend itself to our readers. The story portrays with obvious approval such points of deviation from the standard of the Word of God as: infant baptism, political participation, including holding civil office and engaging in war.

There is evident a most decided decline in the later generation. No doubt this is occasioned by their compromises in relation to the principles of the Word. Their piety

and willingness to sacrifice rather than acquiesce to the State are very commendable.

All in all we believe this book is not safe reading except for the more mature adults who are well grounded spiritually. And for them it is probably of little interest. Therefore we feel that it has no business in our official promotion and sanction.

The Three Comrades by Kristina Roy; Loiseaux Bros.;

Here is a beautiful and enticing story most charmingly related. Its setting is the tranquility of life in the old country. It is a most welcome relief from the popular "gang" stories which have so flooded the religious book markets the past few years.

It has its share of mystery and suspense, of laughter and of pathos, of joy and sorrow, woven into a most interesting story which holds high the spiritual values.

We believe this will make a definite contribution to young readers. We can recommend it. It has been temporarily out of print, but we believe will soon be on the market again.

The Sugar Creek Gang (Series) by Paul Hutchens; Wm. B. Eerdmans Publishing Co.

This entire series of boys' books has had a wide acceptance. Even the fathers of boys have often competed with their sons in getting first chance at reading. These books are true to boy life and are written in a most readable style.

But this raises the old question of principle again. Why do we have church institutions engaged in the publishing and disseminating of literature? Is it merely to furnish interesting, thrilling stories? Is it merely to make money? Or is it not rather to develop the correct reading habits and to foster the proper ideals and principles in our readers?

The Sugar Creek Gang books do not foster true Christian ideals as believed in (or at least professed by) and taught among Brethren in Christ. Yet these bloody, pugilistic characters are held up as outstanding Christians in these stories. The books of the series are so closely related and the characters and even some of the story threads are carried over from one book to the other so that it would be most difficult to try to choose individual books from the series which would be acceptable.

Yes, these are a portrayal of typical boys. But not of real Christians nor of Christian ideals and teaching. They have no legitimate place in the officially sponsored church literature.

And God Was There by Chaplain Eben. Cobb Brink; Westminster Press; 92 pp.; \$1.00.

How this book ever found its way to the shelves of our Church institution is more than we can understand. In the very beginning the author says, "And so the story begins back in one of the great camps where we were training men to fight—and to know God. Not that every man learns to know God by entering the Army," he adds almost as an afterthought.

We are asking the Church again, how can we expect to teach the principles of Christ in one breath and the absolutely opposite in the next? How far will we get in instilling true Biblical principles with such rank war-mongering being sponsored and promoted by the Church's institutions. Until we stop the sale of such anti-Christian literature with our own official sanction, we may just as well save our energy in trying to promote these unique principles for which we stand. May God help the Church! She is sold out more than she thinks!

Editorial

"The Last Time"

THE Beloved Disciple was aging. Tradition tells us he was so feeble that in his last days he had to be carried in a chair to the sanctuary. But his concern for the flock never wavered.

There are striking parallels and similarities in the messages of the several Apostles, even though each has his own peculiar characteristics and expressions. Particularly striking are the descriptions by the different Apostles of the last time. John mentions the anti-christ, and says, "even now are there many anti-christs." (I John 2:18)

The Apostle Paul says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (I Tim. 4:1.) "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

And the Apostle Peter says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." (II Pet. 3:3.)

There comes a last time for all things, having to do with mortality. And some of these days will be the last time for the last thing of time and sense. That we are surely, swiftly approaching that day is most strongly evidenced by the falling-away, the "apostasy," the "anti-christs," the "seducing spirits," the "doctrines of devils," the "itching ears," the lustful leaders.

The aging Apostle Paul was giving a pathetic farewell to the Ephesian church through the elders gathered at Miletus. He was going bound in the spirit, knowing that bonds and afflictions awaited him. The future was foreboding, humanly speaking. He felt within himself that he was giving his beloved church a final farewell. "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock."

The Church has asked us to undertake a mission to the scarred and seared lands of the Orient. Veritable tidal waves of unrest, of violence, of revolution are rocking the peoples of the East. God alone knows what the future holds. We have a strange sense of foreboding. It may well be that this is the last time I shall have the opportunity of bringing to the Church a message from God.

I returned from Europe nearly six years ago with a deep concern and a heavy heart for the indifference and dissimulation of the church of my choice. And God has kept that burden strangely upon me through these months. The Church may

feel that, like the Apostle Paul, I have come to them in heaviness. But if you could have caught a vision of the trends of the time in comparison with the tragic course of events which led to the utter desolation of whole nations and peoples, you would not blame me for a note almost approaching pessimism.

It has been my earnest conviction, along with others who have a burning passion for the preservation of "the faith" until He comes, that the Brethren in Christ Church was ordained and chosen of God for unique and particular mission and purpose. Of that we are yet positive. But we are alarmed when we see the course being followed, the policies being adopted, the methods being used, the ideas being fostered, the winking at corruption, the direful decline in spiritual vitality which was the dry rot undermining the churches of Europe to their infinite loss. And we have continually prided ourselves on being better than the others. Where is boasting then?

Lest the Church should be lulled into indifference as to the issues involved, let it here be clearly understood that there is a deep-moving sense of uneasiness concerning the trends in various functions of the Church. In relation to our Church Schools, that uneasiness manifests itself in the most unexpected places. History reveals that this is one of the most vital points to any church. Scholarship is taking precedence over spiritual vitality, moral integrity, and Church loyalty. So long as this persists it will not be long until we are in the same straits as others. We will be powerless to remedy it in a generation.

We are drifting into a loosely organized and carelessly conceived pastoral system. The death knell to true spirituality in nearly every church with which we have become acquainted has been the choking, stifling hand of the holder of the purse-strings. The direction in which we are moving we are only a generation from strangulation.

But some one says, a man may preach the truth as straight as he pleases in the Brethren in Christ Church. Yes, and so he may, I am confident, in any other church. But what happens after he speaks is the determining thing. Already we have felt the unmistakable breath of the "hush-hush" in the twilight of the Brethren in Christ Church.

Upon the publication work of the Church, our fathers entered with trepidation. Only about sixty years ago the Evangelical Visitor was launched. The work was hedged about with safeguards to its spiritual integrity and loyalty to the Bible and to the officially accepted doctrines of the Church. Uncannily the undermining influences have gotten in their deadly work here, also. Conviction has given place to

convenience, and profits have come to dominate policies. No longer is it the prime consideration to give the Church safe reading. The voice of protest is now being ruthlessly stifled—or at least it is being attempted. There are sinister implications and inconsiderable violations of even the most basic ethics and morals of which we dare not speak here.

But in the midst of this somber picture there is one bright spot. God is still on the throne and no question is ever settled until it is settled right. Furthermore it has been most heartening to learn of the wide spread feeling among the ranks of the Brotherhood. Strong support and deep concern has arisen from most unexpected sources. Many, yes we believe the overwhelming majority, are intent on the preservation of true values and the maintaining of essential integrity. You have simply been kept in the dark concerning the issues. In the strength of this confidence we step out into the expanding fields of service and world missions, where the needs of a crushed and stricken humanity lift up beseeching hands for help. We have an unwavering confidence in Eternal Justice. "For right is right since God is God, And right the day must win." In His own time He always vindicates the truth.

But the harm done in the meantime to the cause of Christ is incalculably tragic. By reflection on principles sustained, and by promotion of those who are willing to sacrifice almost anything for personal promotion, harm is often done which takes generations for the undoing. It is this which has constituted one of the greatest impediments to the progress of the Church. It is this, rather than any lack of Biblical doctrines, which has been the occasion for the loss of so many young people from our ranks. It is this great gulf between profession and practice which makes us some what ridiculous in the eyes of the majority of thinking people. It is this which will cause our ultimate loss unless we do something about it.

"Be watchful and strengthen the things which remain, that are ready to die."

J. W. H.

Committal

On March 5, Paul Glick was killed while serving the cause of Christ in relief of war sufferers. His obituary appeared in the Evangelical Visitor of April 7. Memorial services were held in his home community, at the Pleasant View Mennonite Church. At that time it was not expected that the body could be returned until quite some time later.

On June 5 at 3:30 P. M. a brief committal service was conducted at the graveside in Pleasant View Cemetery near North Lawrence, Ohio. And thus come to a close the earthly career of one of our choice youths.

(Continued on page five)

Contributions

If Heaven Were A Mundane Country

Mrs. Fannie Erb

If Heaven were some where in this world, all people would want to know is, "Where it is, and how to get there!" They would not have to be told twice, and would lose no time getting started on their Heaven-ward journey. They would consider no sacrifice too hard, even if they had to live on bread and water all the way, for when they were once there, would there not be an end forever to hunger, thirst, and want of any kind? What if some did have to crawl on their hands and knees all the way, wouldn't they be rewarded by finding a wonderful country, where no one ever got tired, weary, sick, or hurt? What mattered that some left comfortable surroundings, riches and earthly honors, for were they not headed for a country where death would never come, and was that not far better than millions of dollars, and palatial homes, no matter how fine they might be? They wouldn't even waste time admiring the lovely flowers along the way, or listen to the sweet warbling birds; too anxious to arrive, where grew never-fading flowers, of hues and texture they never dreamed of; content to wait till they reached the land, where there would never be any bugs, weeds, dirt, and storms.

But after all, these people would only be thinking in terms of self-interests. They would be willing to give up all, because they would expect much, yea, far more in return. If they could get into a country like Heaven without a change of heart, they would begin to show jealousy, self-interests and greed the moment they got there. How we ought to thank God, that He has decreed, that our hearts must be changed here and now, before we can enter that holy place. An ideal climate, and everything to our liking, does not make Heaven, but a company of people with "love out of a pure heart," and "Jesus," will make Heaven any where!

God does not require that we crawl on our hands and knees, or live on bread and water, though even that might be necessary at times and in some places; but He does require that we set our faces as a flint toward the city of God; that we turn our backs on the devil, world and sin; that we count not our lives dear unto ourselves; and that we value Heaven cheap at any price.

If losing Heaven meant only the "grave" as an everlasting resting place, the loss would be beyond calculation, but negative. But when we realize that to lose Heaven means everlasting anguish, and woe; everlasting outer darkness, where the only

music will be the wails of lost souls, doomed to eternal torment and despair; then it behooves us to look sharply to our spiritual standing with God, whether or no we are really in the "Way," that leads to that City of Gold. For there are only two places after death; we are either going to one or the other of the two places and there is no middle way. Thank God Jesus bridged the fearful chasm, blazed a way through the howling wilderness, so that whosoever will take the "Way," with all that it means, can enter into the City, whose Builder and Maker is God.—Hubbard, Ore.

"Follow Me and I Will Make You"

H. W. Buckwalter
(Meditations on Matt. 4:19)

I. "FOLLOW ME."

1. This is a matter of choice. We can refuse to follow or we can choose to follow; There is no compulsion in the matter. This is an invitation.

2. This does not come from some stranger or "quack." Nor does this mean following some strange doctrine. The One who is inviting is a tried and true Friend. He has never deceived any one, nor misrepresented any of his claims, nor has he ever let any one down by letting them build up a false hope and then leaving them to make the best of it.

3. He is not asking us to go somewhere or do something. No, he is simply saying "Follow me." This in itself is most reassuring and encouraging. For it means His companionship and guidance. He did say, "Go" and "I am with thee." So it is in reality, "Follow me."

4. This is the greatest of all privileges. To follow the greatest of all healers, and the greatest of all teachers. What blessed association and fellowship!

II. "AND I WILL MAKE YOU." The complete sentence says, "I will make you fishers of men." We stopped short of the object to bring out the truth that this Great Leader really makes men and women new. "Ye must be born again."

1. When he says, "I will make you" he really tells us there is nothing to reformation. He is not doing a patch job. It must be a new creation or nothing.

2. It is not a case of, if you can qualify after a course of training. That is all right and necessary in some things, but not here. No amount of training and culture will make a new man out of you. "Can the leopard change his spots? or the Ethiopian change his skin? no more can ye." "I will MAKE you."

3. He assumes all the responsibility. "I

WILL make you" takes away all our excuses. We no longer have any questions of holding out or standing true, for his makings are not makeshifts. There is no question of being able to fill the place He has for us, for all He asks of his creation is that we follow Him.—Life Line Gospel Mission.

My Habitation

Hettie L. Weaver

Lord Jesus, be my Refuge,
And let me dwell in Thee,
My Shelter, Shield and Fortress,
My Habitation be.
This world is full of evil,
We have a mighty foe,
There is no place of safety
Outside of Thee, I know.

Lord Jesus, dwell within me,
My inner Light, my Sun,
My Well of living water,
My Guide, my Holy One.
May truth and kindness govern
My thoughts, my words, my deeds;
Make me a help to others
Whatever be their needs.

Beneath Thy wings, Lord Jesus,
Thy blood atones for me,
And I am close to heaven
When I am close to Thee.
Esteeming Thee supremely,
My hope in Thee alone,
No clouds obscure Thy presence,
Nor does my Sun go down.

Lord be the sure foundation
On which I safely stand
Thou art the Rock unfailing
Amid earth's sinking sand.
And be Thou still my Refuge,
Uphold me still, I pray,
When souls to judgment waken
And earth shall pass away.
—Nanticoke, Ont.

Hold It Aloft

D. Maurice Moore

Hold high the blessed Saviour's name,
And bear it forth like torch aflame
Across earth's barren wilderness,
Dispelling fear and wickedness.

Oh falter not, but onward go,
Roll back the darkness and the woe;
Rest not till earth's remotest race
Has learned of God's abundant grace.

Oh bear it onward ever higher,
'Till penetrating holy fire
Has swept the earth from pole to pole,
And brought the light to every soul.
—Meath Park, Sask.

The Place of Prayer

God Answers Prayer

"And Jesus answering said unto them, Have faith in God.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

"Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

"And when ye stand praying, forgive, if ye have ought against any: that your Father which also is in heaven may forgive you your trespasses

But if ye do not forgive, neither will your Father which is heaven forgive your trespasses." (Mark 11:22-26.)

My husband was slowly but surely becoming an alcoholic. On one occasion he suffered from a severe case of delirium tremens. I felt I had taken all the abuse I could, I was beginning to fear my mind would lose its moorings. I had always believed myself to be an intensely religious person and spent endless hours praying for God to relieve my husband from the bondage of strong drink, while on the other hand I was becoming filled with hate for this creature of alcoholism. I busied myself in various ways to earn enough money to become self-supporting. But somehow or another my plans went astray. To paraphrase Robert Burns, "Alas for plans of mice and men they often gang aglae."

After an exceptionally bad session when I had been told for the unnumberable time to take the children and never darken his door again upon threat of death I felt as the Lord was surely punishing me too severely.

I had loved my husband with a strong and fervent love. It had been forged deeper and dearer with the birth of each of our five children. But that was before alcohol became the third in the triangle. I still loved him devotedly in his sober moments and plead, scolded and cajoled all to no avail.

Until that day when I felt that I had come to the end of my rope. A very, dear friend of ours, who loved my husband as well as myself came in for a bit of a call. I told her I had been ordered out. I also told her how I had prayed for my husband these many years, all to no avail.

She reached for my well worn Bible, opened it to Mark 11 and read to me the verses 22 to 26, and said, "Now, my dear, have you ever prayed for your husband with a forgiving heart, or have you had hate raging within while you've sent your petitions to the mercy throne of God? If that is the case you must first pray for a clean and forgiving heart, then petition

God for your desire. Then you can expect an answer to your prayer."

The scales of self righteousness fell from my eyes as the sweet, quavering voice re-read the precious words. We fell on our knees in prayer. A miracle happened. My husband is no longer a drinking man, Praise the Lord! God answers the prayers of sincere souls.

—The Wife of a Forgiven Man.

Special Prayer Requests

From Dayton, Ohio comes a request for prayer for Nelson Miller who is in the hospital with a serious blood infection. He is from Annville, Pa. and is a member of the United Zion Church. He is reported to have great faith for his healing. He has been working in Dayton temporarily.

We believe God still answers prayer and honors faith. Shall we pray?

Editorial

(Continued from page three)

According to reports from his close friend, Lloyd Hostetler, who was also on the same relief mission with Paul, and also was injured in the same accident in which Paul lost his life, Paul was whole-heartedly serving His Lord and was confident in Him. He says, "Bro. Paul Glick was a faithful Brethren in Christ unto death. His testimony still rings in our ears: 'Surely the Lord has been good to me.' He always was sure—no doubt in Paul's mind. And Lloyd goes on to say that this sad incident is a challenge to our youth to be saved, sanctified and ready for the call when it comes. For he says, Paul would have had no time at all to prepare if he had not been ready.

In the same letter is the account of Lloyd's remarkable healing, when they thought he too was gone, his hands and feet already being cold. He was anointed and miraculously recovered.

Here indeed is a challenge to our youth. These young men counted not their lives dear unto themselves. Their sacrifice, especially the all-inclusive of Paul, should stir all of us to pour our lives out for Him:

J. W. H.

A Bartender Converted

Hear the story of Meryl E. Dowden, aged twenty-eight, who resigned recently as head of the Bartender's Union of Springfield, Missouri, to begin a campaign to make his fellow workers lead a new life.

Bartenders who gathered at a special meeting, called to discuss wage contracts, were amazed that their president arose with a Bible in his hand, and asked them to bow their heads in prayer. After exhorting

them to "quit the underworld," Dowden told of his conversion and of his vow, "never to mix another drink." Bewildered bartenders elected another man to succeed him, and they went home shaking their heads. One old bartender sobbed audibly as he departed.

Dowden quit his job at the taproom, where he was known as something of an artist at mixing fancy drinks. Newspapers relate the history of his varied career, which began in the Frisco shops after he graduated from school; took him over the country as a dishwasher, prizefighter, fry cook, cab driver, and finally brought him back to Springfield as a bartender.

He had been a bartender for a year, completing his apprenticeship in nine months because "he worked so hard to become an artist at it." He liked the work, too, he said, until the Rev. Charles W. Dyer, pastor of a Baptist Church in Springfield, pointed out the error of his ways.

One Sunday, much against his will, he and his wife attended the church with friends. After the service Dowden went up to Mr. Dyer and said, "I make my living working in the underworld. I do not want to. I want to work for Jesus."

Dowden said he went home feeling strangely exalted. He worked at the taproom all day the following Monday, "mixing drinks for disgusting drunks"; when he went back Tuesday, he knew he couldn't stand it any longer, so he quit.

That night he attended Mr. Dyer's revival services. In the midst of the service he jumped up, rushed to the altar and, when he arose said, "I want to help save the world." He had never read the Bible, had never even looked at it, until a few days before. He said that he stayed drunk for almost a year after he lost the city heavyweight championship in Los Angeles, a title he had held for seven years.—*Light and Life Evangel.*

"Go down deep enough into yourself if you want to cure a lofty estimate of yourself. The top stories may be beautifully furnished, but there are some ugly things and rubbish down in the cellar. There is not one of us but, if we honestly let the dredge down into the depths, miles and miles down, will bring up a pretty collection of wriggling monstrosities that never have been in the daylight before, and are ugly enough to be always shrouded in their native darkness. Down in us all, if we will go deep enough, and take with us a light bright enough, we shall discover enough to make anything but humility ridiculous. And the only right place and attitude for a man who knows himself down to the roots of his being is the publican's when he stood afar off, and would not so much as lift up his eyes to heaven, and said, 'God be merciful to me a sinner.' It will put an end to any undue exaltation of ourselves if we know ourselves as we are."

—Maclaren

Fundamentals

The Open Doorway

John S. Cornett

"For a great door and effectual is opened unto me, and there are many adversaries." (I Cor. 16:9).

THE city of Ephesus in Asia Minor in the midst of the Greco-Oriental civilization and culture of the first century A. D. presented to "the Apostle of the Gentiles" a great and effectual door, but there were many adversaries. In retrospect and in prospect the Apostle was confronted with the spectacle of a tantalizingly open doorway opening up before him a continuous vista of magnificent opportunity, but a doorway beset nevertheless with many adversaries lurking in the shadows of the portals.

Ephesus was typical of the Hellenistic civilization of the time; it was the center of the worship of "Diana of the Ephesians." Ephesus was typical of the world of the time in which not only various religions and philosophies jostled with one another in competition for the suffrages of people but in which enmities and factional strifes were found even within the Jewish-Christian fold also.

To the Greek metaphysician, used to engaging in subtle processes of diabolical reasoning, the very simplicity of this new religion presented by the Apostle Paul, was its undoing; to them it was a vain and silly superstition, mere foolishness! The story of a Galilean Carpenter who had died upon a Cross! Had not three thousand Jewish rebels on another occasion been hanged upon crosses at the side of the highway for crows to peck at! What was there of religious value in such a tale for the Greek philosophical mind?

And then, within Judaism and within Christianity itself the Apostle had found both enemies and rivals. These were the Judaizers so-called—a group of Jewish fanatics of Jerusalem obsessed with such an exalted idea of the high sanctity of the Jewish Law that they had persistently, systematically and doggedly followed the path of the Apostle in the course of his missionary journeys, sowing fears and suspicions and doubts in the minds and hearts of his new converts from paganism by insinuating into their minds—contrary to the teaching of Paul, that salvation was solely by faith in Christ—that they (the new converts) must conform to the requirements of the Jewish Law as well, thus undermining the foundations of the churches he had built with mixed experiences of joy and pain.

Not only so, but there had been competitors of Paul himself, other apostles and teachers, whose teaching and preaching emphasis had not been quite the same as

his own, and whose work had led to the rise of the spirit of factionalism; so that in this same letter to the Corinthians he had burst out in words of expostulation—"It hath been signified unto me that there are contentions among you; each one of you saith, I am of Paul, I of Apollos, I of Cephas, I of Christ—Is Christ divided. . . ." Here was the great Hellenistic world round about him with its splendid cities, teeming populations, people yearning for some new, finer, more satisfying religion that would meet their spiritual needs, a vast field ripe for the missionary harvest. But there were many adversaries: the devastating cynicism of the subtle-minded Greek philosophers, the greed of business interests whose business was being adversely affected by the propagation of the new faith, and the hostility and rivalry of kinship Jewish and Christian groups.

The situation as it confronted the Apostle to the Gentiles is a parable of life. For us too there is a great and effectual door and there are many adversaries. And the adversaries are usually found hard by the open doorway leading out to new vistas of opportunity.

One of the most insidious temptations of our time is that which insinuates into the mind the thought, "It does not after all matter what one believes. It is not what you believe, but what you are that counts." And truly the twentieth century has produced a welter of manifold forms of belief, unbelief, disbelief, so that poor mortals in utter confusion are prone to cry out at length, "What shall one believe?" "In the long run," says Bishop Gore, "what any society is to become will depend on what it believes or disbelieves regarding the eternal things."

To the question of all questions, "How are we to interpret the universe and man's place and destiny in it?" The Christian philosophy of religion alone has the adequate answer. Christianity is a way of living but it is first of all a way of thinking. Nor can we have the Christian way of living apart from the Christian philosophy of religion, the Christian way of thinking. The prime condition of entering the kingdom has ever been and still is to share the standpoint of the King.

"Religion," says Professor Paul Elmer More, "is the union of otherworldliness with morality." As between those two poles of otherworldliness and morality the great problem has always been to preserve a proper proportion and balance. Distortions and perversions, oftentimes grotesque enough, have tended to disfigure and produce a sorry caricature of the original. The tendency to isolate religion from life still continues with us. We still tend to think of art for art's sake, to say that "Business is Business," to resent the suggestion that religion should have anything to do with business or with politics or

economics. We feel that the preacher should stick to his last and leave the business man, the politician and the economist to run their own affairs in their own way. Here then is religion's great central problem today—an open door beset with many adversaries—to preserve a due coordination with balance between the element of otherworldliness (for it is a religion of otherworldliness) and the element of ethical idealism in human relations (for it is also the leaven of the social order).

The great task before organized Christianity is on the one hand to preserve its sense of otherworldliness, the sense of detachment that it be not corroded by too close identification of itself with the materialism of the world, and on the other hand to put itself in position to become the active redeeming agent of the world at its center, the solvent of its ills. This active redemptive principle must infuse the business life, the political life, the international and interracial life of our time with the salvation that is of Christ.

The thing that made Christianity an active saving principle in the first century ancient world was the fact of transformed lives and renewed wills through allegiance to Christ and the Cross of Christ. Nor has our twentieth century outgrown its urgent need of transformed lives and renewed will through allegiance to Christ. Are we not living in a day when the cunning of man's device enables him to focus his telescopes upon the planet Arcturus and steal from the silvery planet a ray of light wherewith to throw the switch that illumines A Century of Progress Exposition! What bearing can the life of a first century Galilean Peasant have upon this intricately complex mechanism that we call twentieth century civilization?

But facts have a way of upsetting and throwing out of court the dubieties of even the most learned of our intellectuals. The fact of Christ and His Cross in contact with responsive souls has invariably resulted in the production of a Christlike spirit, Christlike attitudes, transformed lives, renewed wills which in turn have let loose within the social order transforming, renewing influences moulding it in conformity with His will. Surely it matters that men should believe in God enthroned at the center of the universe, as He has disclosed His will in the Person of Christ and His Cross; it matters that men should respond to the outgoing love of God seeking continually the redemption of the souls of men through the Christ; surely it matters that men should believe in the immortality of the soul akin in its nature and affiliation with the Eternal Spirit of God. These things matter. Bishop Gore is quite right when he says, "In the long run what any society is to become will depend on what it believes or disbelieves regarding the eternal things."

Do we have today those who politely bow the thought of a Personal God out of

(Continued on page seven)

Perfecting Holiness

The Radiant Life

A. Z. Myers

They looked unto him and were lightened; and their faces were not ashamed.
Ps. 34:5.

We get the key of our title to this study from the revised version. "They looked unto him and were radiant."

There are such people today. A young girl who met Frances Ridley Havergal on a brief railway journey said long afterwards: "I am so glad that I saw just once that God-satisfied face." Dr. Rufus Jones calls them forty horse power Christians. He says he finds them in every community where he knows the community well enough to find them. Lives that radiate faith, and joy and have power that makes them a blessing. Our text tells the source of this life. *They looked unto Him.* The context makes it plain that the antecedent of Him is the Lord God; the eternal God, the loving Father. Jesus always exalted God, His Father.

This God may be seen in many ways and many places and especially in the norm that is given us in the person of His Son Jesus Christ. The Holy Spirit takes the things of Christ and makes them plain to us. He never speaks of Himself, but He makes Christ real to us, and in Christ we see God with the results indicated in this verse.

I can think of nothing so sad as the failure of so large a portion of mankind to see God. They have sought Him, but failed to see Him. This is true all through the many non-Christian forms of religion, paganism and idolatry and alas through so much that bears the name of Christian. A religion of works, a religion of forms and ceremonies, crosses and many other devices, icons and pictures. There is something pathetically sad about man's efforts and failure to find God. And God has made it so easy. All through the Old Testament He was from time to time revealing Himself to men and women of faith and faithfulness, and in due time through His Son. As these looked to Him something happened. And something is still happening. Let us trace the process briefly, and the result as expressed in our text.

They looked unto God and they saw a great vision: Let us analyze it.

(a) They saw a friend. It is a great thing when folks see God as a friend. The heart of Jesus' revelation of God was that He is a loving Father.

(b) They saw themselves sinners. We cannot abide in His presence because of a sense of sin, of unworthiness that shuts us out.

(c) They saw a plan of salvation, so

very simple that many just will not believe it, but insist upon taking their own way. Christ died on Calvary to make possible our salvation, and the price to us is simply faith that takes, accepts the free gift.

(d) They saw a clean record; sins forgiven, the whole, black record wiped out. God's forgiveness is complete and gives us a clean, new start.

(e) They saw an open door for service, not necessarily great things, but little ministries, witnessing to Christ and the love of God, the power of Salvation. In the flush of joy that comes through faith and sins forgiven there is an eagerness for witnessing and service. The tragedy is that so often something comes between us and our Lord and our joy of service fades. Sometimes we feel ourselves unfitted, but as they looked to God they saw a source of strength.

(f) They saw a life of achievement. As the years go by, (and this text is a text for a life time experience) it is a joy to realize that we have served our fellows; we have wrought with God; we have been a blessing to others.

(g) They saw a glorious future. "And their faces shall never be confounded." r. v. You recall the last verse of Psalm 23.

Such in merest outline is the process of what happens to those who look to God and see Him through Jesus Christ as revealed by the Holy Spirit. And their lives are filled with joy, they have power with God and with men, and they are a joy to the Lord, and a blessing to their fellows, while their hearts are aglow with an abiding joy. "Our Father God help us to live that radiant life for thy glory."—*Mansfield Pa.*

Fundamentals

(Continued from page six)

His universe and those who can find no point of reference between the life and teaching for the Galilean and the twentieth century? Do we have comfortable, conventional folk living in easy affluence who render a formal lip-service to the cause of Christianity, but who pay their secret homage to Mammon? Do we have all manner of anti-social activity, crime, rampant economic injustice, virulent class hate? We have all these. And why? Because of the poverty of our vision of God, the meagerness of our religious experience, because of our failure to imbibe and to express the spirit of the love of Christ. There was the open door, but the adversaries lurking in the shadows overwhelmed us. We have not believed so vitally and so intensely as to be convicted by the belief and transformed in the life. Our religion has been too much a formal matter, kept in isolation from the full context of our life

and the full width of our corporate experience.

* The finest fruit in terms of quality of the Christian life, quality of Christlikeness of spirit, has always been found where the life has responded with the heart, the soul and the mind to the claims of Christ upon it. If our Christian living is stagnant and conventional, inconsequential and non-productive, it is because of the poverty of our religious experience. The Christian ethic implies always the quality of aspiration after higher levels of attainment.

And the first condition of such a quality of attainment is the personal experience of the riches of God in Christ. Let that serve as a touchstone in the light of which all values, all philosophies, all speculations, all theories shall be judged and weighed. God is in the life-process, yes; but God is also greater than all processes and functions, utilizing them for the fulfilment of His own higher ends. Life and history have always demonstrated it: that which is natural tends to become unnatural unless it be redeemed by the supernatural. No religion of pure immanence can prove permanently satisfying to the soul of man. And the best things in life go bad unless referred to a transcendent standard by which they are judged and weighed. What of the eternal verities, what of truth, wisdom, beauty and goodness? These things are not part of an evolutionary process, but belong to the eternities. In the beginning these, "In the beginning God."—*The Expositor and Homiletic Review.*

There's A Land of Delight

Edna M. Hoover

*That land of Delight, with its city Pearl
white*

*Is the Home of our Saviour and King;
No trouble doth dwell, that sorrow can
bring*

To that beautiful Land of Delight.

*In that beautiful place, that Land of De-
light*

*A home for each saved one is planned,
A beautiful Home, so safe and so grand,
All resplendent, tho' restfully bright.*

*In that wonderful Home, in the city Pearl
white*

*The saints of all ages will be;
So calm and so blest, so happy and free
With Christ the dear Lamb as the Light.*

*In the city Pearl white, with that Beautiful
Light*

*And with music caressingly soft,
They'll repeat the refrain, just ever so oft
No weariness or need of the night.*

*Oh that Beautiful Home, with Christ as
the Light*

*All harps tuned in, on the low minor key
Nothing raspy or loud, or annoying can be
In that beautiful Land of Delight.*

—Englewood, Ohio

The Evangelical Visitor

A Religious Journal
Official Organ of the
Brethren in Christ Church
(Known as "Tunkers" in Canada)
U. S. A., Canada and Foreign Countries

JESSE W. HOOVER, Editor
To whom all communications
should be addressed.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

Associate Editors: E. J. Swalm, J. A. Climenhaga, Jesse F. Lady.

Contributing Staff: Edward Gilmore, Titus M. Books, J. R. Steckley, Lynn Nicholson.

Contributors for Foreign Missions: On Furlough: A. D. M. Dick, Kathryn Wengert, For Africa: Arthur Climenhaga, Mary Kreider. For India: Mrs. Allen Buckwalter, Mrs. George Paulus.

Publication Board: Laban Wingert, Carl J. Carlson, L. H. Mann, J. N. Hostetter, Charles Clouse, Henry G. Brubaker, Samuel F. Wolgemuth.

SUBSCRIPTIONS: \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$1.50 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

Canadian Subscriptions no additional.

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Published Bi-Weekly by

E. V. Publishing House

Jacob G. Kuhns, Gen. Mgr.
(Brethren in Christ Publication Board, Inc.)
301-305 North Elm Street
Nappanee, Indiana

LOVE FEASTS

Bertie, Communion Service 7:00 P. M. Aug. 30
Springvale, 2:00 P. M. Sept. 6-7
Howick, 2:00 P. M. Sept. 6-7
Frogmore, 2:00 P. M. Sept. 13-14
Boyle, 2:00 P. M. Sept. 13-14
Nottawa, 10:00 A. M. Sept. 20-21
Cheapside, 2:00 P. M. Sept. 20-21
Welland, 3:00 P. M. Sept. 27-28
Waterloo, 2:00 P. M. Sept. 27-28
Clarence Center, 3:00 P. M. Oct. 4-5
Wainfleet, 1:30 P. M. Oct. 4-5
Markham, 10:00 A. M. Oct. 11-12
Ontario Joint Council convenes August 30,
1947, at 2:00 P. M. and Monday, September 1,
1947, in the Bertie Church, Bertie District,
near Stevensville, Ontario. The special Min-
isterial, Educational and Mission programs
will be rendered on Sunday, August 31. Com-
munion services will be conducted on Saturday
evening, August 30. A hearty invitation is
extended to all to attend these services.
E. L. Steckley, Secretary

RADIO BROADCASTS

W.M.P.C., Lapeer, Mich. 1260 Kcs.
First Thursday of every month
11:30 A. M.-12:30 P. M.
Every Tuesday—transcription
3:30 P. M.-3:45 P. M.
W.E.E.V., Reading, Pa. 850 Kcs.
Each Sunday 1:30 P. M. to 2:00 P. M.
K.O.C.S., Ontario, Calif. 1510 Kcs.
Each Sunday 5:30 P. M. to 6:00 P. M.

EVANGELISTIC SLATE

Kentucky—Adair Co. Aug. 17-Sept. 14
Evangelist, Donald Heer
Michigan—Gladwin Oct. 5-19
Evangelist, Donald Heer
Ohio—Dayton Mission Oct. 26-Nov. 16
Evangelist, Donald Heer
Millersfield, Ky. Aug. 3 to 17
Evangelist, Donald Heer
Grassy Springs, Ky. Aug. 25 to Sept. 7
Evangelist, Donald Heer
Gladwin, Mich. Oct. 5 to 19
Evangelist, Donald Heer

Dayton Mission, Ohio Oct. 26 to Nov. 16
Evangelist, Donald Heer
Chestnut Grove, Ohio Nov. 23 to Dec. 7
Evangelist, Donald Heer

To The Church At Large

On August 1, 1947, the editorial work of all Brethren in Christ periodicals and Sunday School literature will become the responsibility of Eld. J. N. Hostetter, Clarence Center, New York.

The office of the new editor will be at Clarence Center, New York. All materials for publication, including religious articles, church news, marriages, obituaries, mission reports, announcements and bulletins should be sent directly to the office of the Editor, Clarence Center, New York.

The periodicals will continue to be printed and mailed at E. V. Publishing House, Nappanee, Indiana, to which all subscriptions and orders should be sent.

Errata

The title of the Conference Sermon by Bishop Dick should have been "The Joy of the Whole Earth" rather than as it appeared in the last issue. We are sorry for this error.

Roxbury Holiness Campmeeting

Roxbury, Pa.

August 2—10, 1947

Evangelist, Marshall Winger
Bible Teacher, Luke Keefer
Song Leaders, Charles Nye, Harold Scheidel
Evangelistic meetings every evening.

A full program every day.

Children's meeting daily.

Sunday, Aug. 3

Dedication of New Tabernacle 1:30 P. M.

Wednesday, Aug. 6 Missionary Day.

Lodging and meals on freewill offering plan.

Bring bedding.

We will meet the Bus at Shippensburg at 8:30 A. M. E. S. T.

If you arrive in Shippensburg at another time, phone Shippensburg 916R13.

For further information write to

A. C. Zook
R. F. D. #1
Chambersburg, Pa.

Announcement

The Harvest Praise Meeting of the North Franklin District will be held at the home of Bro. Wilbur Burkholder, Chambersburg, Pa., R. R. 1 (near Scotland,) on Saturday afternoon and evening, August 23. Service will begin at 1:30 E. D. T.

N. Jane Burkholder

ANNOUNCEMENT

Annual Week's Meeting at the Rust Church in Michigan.

August 24 to 31.

Evangelist, Eld. Erwin Thomas. Each afternoon except Monday there will be discussions of Bible Topics by guest speakers. Vacation Bible School each morning. Love-feast Saturday afternoon and evening. An invitation is extended to all who can come and help with this work. There is a great field of opportunity at Rust.

Meals on free-will offering plan. Please bring bedding. Inform Eld. Joseph Vandevier, Hillman, Mich.

FIRST CAMP MEETING

We are glad to announce the first Holiness Camp Meeting of the Brethren in Christ Church to convene in Dallas Center, Iowa, August 3 to August 10, 1947.

Speakers

The guest speakers for this occasion are Bish. R. I. Witter, Chairman of the Foreign Mission Board, Prof. Albert Engle, Religious Director of Messiah Bible College, Pres. Jesse Lady of Beulah College, and Eld. Elwood Hershey, returned missionary from Africa, with others to be supplied.

Those in charge of the music are the Beulah College Quartette and Rev. Paul Wingerd.

Special Days

We expect every day to be a special day. Thursday will Home day, Friday, Missionary Day—Saturday, Young People's Day, and Sunday, August 10, the closing crowning day of the camp with the dedication of the new church which was purchased from the Methodists two years ago, with full possession at time of camp.

There will be children's meeting daily.

General Routine of Program

Services will be conducted three times a day. All meals will be served on the grounds by the free will offering plan. Prayer bands and personal workers bands will be organized. Adequate room for those bringing their trailers or tents will be provided on the grounds. Lodging will be provided for those who need it in the homes.

Spend your vacation with us, August 3 to August 10, in Dallas Center, Iowa.

If further information is desired correspond with John Keller, Wauke, Iowa.

ANNOUNCEMENT

Grantham Youth Conference will convene on the Messiah Bible College campus August 14-17, 1947.

Registration blanks will be in the hands of the Sunday School superintendents in the State of Pennsylvania. Anyone outside of Pennsylvania may just send a letter.

An advanced registration fee of \$2.00 must accompany all registration blanks.

Our limit is about 200. We will accept applicants in the order received. Applicants will be notified of their acceptance, or of the fact that we have filled our quota, if the application comes in too late. In order to do this all applications must be post-marked not later than August 7.

The college supplies beds or cots. Members of Conference are responsible to supply pillows, bedding, towels, and other articles needed for the Conference period. Be sure to bring your Bible.

Direct all correspondence to K. B. Hoover, Director, Grantham Youth Conference, Grantham, Pennsylvania.

Births

BOOK—Mr. & Mrs. Ethan Book announce the birth of a son, Arnold Ray, on Sunday, June 22.

BURKHOLDER—Bro. and Sr. John D. Burkholder of R. R. 1, Chambersburg, Pa., are happy to announce the arrival of a daughter, Norma Jean, June 27, 1947. Sr. Burkholder was the former Miss Mildred Wenger.

MARTIN—Dennis Wagner, came to bless the home of Bro. & Sr. Paul H. Martin of Elizabethtown, Pa. on June 24, 1947.

WINGERT—Bro. and Sr. Frank Wingert, Chambersburg, Pa., R. 4, are the happy parents of a son, Frank Myron, born March 29.

STARR—A son, LaVerne Douglas, was born to Bro. and Sr. Randall Starr of Mooretown, Mich. on June 17.

BYER—To Bro. and Sr. Levi Byer of Gorrie, Ont., was born a son, Charles Daniel, on June 14.

HESS—Bro. & Sr. Lester Hess of Elizabethtown became the parents of a daughter, Joyce Elaine, born July 3, 1947.

With the Church

On the Foreign Field

Christian Service League Camp

At last it was here—the day 21 girls were off for their C.S.L. trip. Friday noon, 12:30 saw the girls marching away, happily singing as they left for Kobwe Outschool, a trek of 12 miles. An hour later, Sister Hunt and I, with the compound mother and our guide boy started out on cycle. We rode about a mile when the front tire on the girl's cycle went flat. We “parked” under the tree and soon Elijah had the puncture mended. Again we were on our way, and after a 2½ hour ride, reached the school. (The 2½ hours seemed very short, but even at that, I'm sure our guide felt like it was taking a long time. He is our post boy, an expert cyclist, who goes to Choma, a 35 mile trip, in three hours. In one week he cycles 140 miles. That is expert cycling. Occasionally we had to remind him that he was breaking “our” speed limit.) We were given a royal welcome by the teacher and some of the school children. We sat down and chatted while we waited for the arrival of the girls whom we had passed on the way. How good it was to hear and see our girls as they came up the path, singing. Greetings were exchanged and they too sat down for a rest.

Everything was in readiness when we arrived—a large drum of water, the grounds swept and the school building and missionary hut spotlessly clean. Soon camp was set up. Friday evening the community people came in for prayers. It was a lovely sight as we all sat about the fire and listened to the words of God as they were read to us and spoken of by the compound mother.

Early Saturday morning there was a bustle as the girls prepared to go out village visiting. The early part of the morning was spent in playing games. A number of the villagers came to see the games. After breakfast the girls started out, five different groups, going in all directions. As they went into the villages they had prayers with the people. Sister Hunt, the teacher, our guide boy and I went to some of the nearby villages. This was a good opportunity for us to learn to know some of the people. We sat around their fires and talked with them. In every village we were given food—“minsali” (sugar cane), mapopwe” (mealies), and “inkuku” (fowl). In the afternoon the girls returned from their visits, laden with all kinds of food which was given them as thank offerings. They sat about and told us of some of their contacts. In several villages they were not welcomed, and some of the women said they didn't want to hear the words of God, but instead they were going to the river to draw water. After some talking the girls persuaded them to remain, and when the service was finished they were most grateful to the girls for their visit.

Saturday evening many people came in for prayers—both young and old. Later on there was the social hour at which time the girls played games and sang songs.

Sunday—our last day at camp was the most exciting. Early in the morning the girls were busy getting cleaned up and preparing for the mid-day service which was in charge of the C.S.L. group. The school building was fairly well filled. Six girls spoke from their own selected Scriptures, and between speakers there were special songs. At the close of the meeting apprecia-

tions and thanks were expressed by the headman of the village and the local teacher. After dismissal the girls lined up, and turning their faces homeward, were escorted by school children down the path. Thus C.S.L. trip was again history and we thanked God for His hand of blessing upon this group.

Verna Ginder

Sikalongo Mission

Six months have passed since our arrival in Africa and these months have been “chucked” full with activity.

It was only several weeks after arriving in Bulawayo that the Executive Board met and gave us Sikalongo as our place of work. When the assignment was given we felt a growing eagerness to see Sikalongo Mission. Several days later we boarded the train for Choma. When the train pulled into Choma, all the Macha staff and Bro. Hershey were there to greet us. As we got off the train amid the exclamation of “Welcome to North Rhodesia,” and “Welcome our co-labourers,” we felt a thrill we shall never forget. After chatting awhile with the Macha Folk, for practically all of them are personal friends, we left with Bro. Hershey for Sikalongo.

Choma, itself, is a very small town, but as we left it, we saw nothing but bushes and trees on all sides. About eight miles from Choma there was a sign on a tree pointing toward a road which was only two tracks through the grass, and on the the sign was printed “Sikalongo.” As we drove along our eyes were open to all that could be seen, but everywhere it was the same thing—trees and bushes with an occasional native village. As we passed the villages, African boys and girls and sometimes women would come running calling out a greeting as we passed.

Just twenty-two miles from Choma Bro. Hershey stopped the car, saying: “Look ahead—there is a view of Sikalongo.” About a mile away, we looked upon Sikalongo for the first time;—a strange feeling ran through us and tears sought their way to our eyes as we looked at the place which was to be our home. It was a lovely view;—the Mission house set in among eucalyptus trees, with the single sisters' cottage nearby and a short distance away were the church and school buildings with mountains in the background.

When we stopped in front of the house Sr. Hershey, the girlies, and Sr. Eyster were there to greet us. That evening the African teachers, deacon and school boys all came to greet us. Truly we were “royally welcomed” to our new home.

Six months have passed and Sikalongo has become home to us. The places that at first were so strange are now familiar. The people, when we first met them all seemed to look, act and walk alike, but now they have each taken on an individual personality and their problems are our problems, and their soul's welfare our concern.

As new missionaries we have learned that mission work is not all church work while that is uppermost. I doubt if there is such a person as a “one-track mind missionary.” For there is farming to be done, machinery to keep running, buildings to keep repaired, and all the things that go with keeping a home running smoothly.

We have found in full measure the problems that come in keeping machinery repaired. One day when David was returning from visiting an Outschool the car broke.

The next day he went to Choma in the truck to obtain a new part. On his return trip, the truck broke, but he was successful in repairing it enough to get home. The truck itself, though, is a wonder. It is so old and has more than served its day. One of the tires had a split in it, and Bro. Mann, with his ingenuity, repaired it by putting a piece of iron over the split and fastening with a bolt. That was several years ago and it is still holding. When David arrived home, Deacon Peter greeted him with the news that the grinder engine was broken. To top it all, one of the boys brought word the next morning that the water cart was broken. The only thing to do was to try to repair everything with the material on hand. Eventually, all were put in running condition again, but with us it became a subject of prayer. It is wonderful to have a Savior who understands all problems.

I shall never forget our first Love-Feast service in Africa when the African Brethern and Sisters gathered in the Sikalongo church and we remembered the Lord's suffering and death. As we sang in Tonga the old familiar hymns that we sing at home in our Love Feast services, my thoughts went to the time when the redeemed from every tribe and nation shall gather around God's throne to sing His praises. And how heartily they did sing and how solemn and thoughtful they were throughout the entire service, yet their faces were shining with an inner happiness.

The days have been far from monotonous. Much has happened since we are here, yet we still feel so new in the work. We keenly feel the need of God's strength and wisdom, and your prayers.

Dorcas Climenhaga

Mtshabezi Mission

Dear folks in the Home Land,

I wish that each one of you could be here at Mtshabezi Mission and see this large group of girls—about two-hundred thirty in number—as they march to the Church for morning and evening prayers. One cannot but feel moved with a deep sense of responsibility each time we see them go. Future Mothers of Africa! Entrusted into our care and charge.

Could you but get a picture of the homes from which they come—the heathen darkness, superstition, and immorality with which they are surrounded when they go to their own homes you would be heartily in favor of our Mission Schools.

In speaking with one girl who just returned to school from a three weeks' holiday I was deeply moved at the appalling condition of her home life. Her father professes to be a Christian although he is not a member of our Church. Her mother is a heathen—loves her beer and dance.

While the girl was home the Witch Doctor came and asked permission to sleep there over night. This was granted. The next morning he told the girl's father that their house was very bad and asked whether he might throw bones. The father refused to allow him to do so and the Witch Doctor became very angry. He declared that if the father would refuse to grant the request, their home would become infested with snakes. That very night a snake came near the hut and killed their three dogs. She said that she doesn't know why but her father's cattle have a disease. Their hair drops off and the flesh decays until they die. Nobody else's cattle in the village have the same trouble.

This is only one of the many homes re-

presented in the school. Not all are like this; many are worse; many are better. Some come from Christian homes. Some are daughters of ministers and evangelists.

Is it any wonder that this girl told me before she went home that she did not want to go? She said that there were no other Christian girls in the village and that Mother sometimes got drunk and made fun of her and her sisters for being Christians.

In what better way can we help lift these girls from the powers of sin and Satan than to provide a wholesome Christian atmosphere in our Mission Schools?

It is ours to teach them to Love the Lord and to trust in Him. "Whoso putteth his trust in Him shall be safe". It is ours to show them that submission to the powers of witch-craft is submission to the powers of Satan.

Now, I know that I am writing to a group of prayer-warriors at home. May I ask you to pray for the boys and girls of our Mission Schools that they may be led into the deeper things of the Lord; also for our schools that they may be kept deeply Spiritual, that the tide of evangelism may radiate from these institutions in a gracious flame of revival which will sweep over this Dark Continent. Pray for the Native teachers that they may be Spirit-filled. And, pray for your Missionaries in charge that they may be to these young people all that God wants them to be.

His for Souls in Africa, Lula G. Asper

In The Homeland

Eight Square Chapel, Martinsburg, Pa.

Our spring revival meeting at the Chapel was held from May 11-25 with Bro. J. L. Rosenberry as the evangelist.

The Gospel appealed to many, in that attendance was very good throughout the services, the Martinsburg people, as well as those from a distance, attending the meeting.

The Spirit of God was in the service. God spoke through Bro. Rosenberry and the truth pierced hearts. Souls knelt at the altar almost every night of the service. It was a heart-melting service one night as a young man came to God and confessed his sins. His wife and three children were also saved in the services. God does marvelously change the hearts of those who come to Him.

At a reception service held recently at Martinsburg, there were two from our congregation received into Church fellowship.

Pray for the work at Eight Square Chapel that God will continue to bless.

Mrs. Isaac S. Kanode

Howick, Ont.

On June 21-22 was the spring Love Feast. An all day meeting was held on Sunday. A number of visitors came from Wainfleet, Nottawa and Rosebank to enjoy the services with us. The Wainfleet Quartette gave us a number of messages in song on Sunday which we thoroughly enjoyed. Guest speakers were Bishop E. J. Swalm of Duntroon, Bro. Percy Cassel of Rosebank and Bro. Romie Sider of Wainfleet.

A special council meeting was called, in which this District decided to purchase the Methodist Church in the town of Fordwich which has been closed for a number of years. We solicit your prayers as we begin this new work in the future.

We were privileged to have, on Wednesday night July 2, Bro. and Sr. Dick to give us very interesting talks on the natives and their customs in India.

Mrs. Roy Cullen

Knifley, Kentucky

Special Children's Day services broke previous records for Sunday School attendance, at Evangel Chapel and Gospel Hall on Sunday—Evangel Chapel 42 and Gospel Hall 112. At Gospel Hall we had the Children conduct the entire service which included singing, devotions and teaching the Sunday School lesson. Members of the Cradle Roll were present with their Mothers, and each child received a gift. At the close of the service a Dedication Service was held for children.

Love feast was held at Spout Springs on July 12. This was the first Love Feast to be held in this community by our people. Six took communion for the first time with us. May the Lord bless them for this step.

Several families are going with us to Roxbury Campmeeting in August. Pray that this might be a spiritual feast for all of us.

Mrs. Irvin Kanode

Moore's Vacation Bible School

Three years ago this summer, two Mesiah Bible College students preachers, Elbert Smith and Cleon Haight gave the Gospel at Moore's Church which had been closed for over thirty years. This Church is located seven miles south east of Grantham on the side of a beautiful York county valley.

Since that time Bro. and Sr. Mark Wolgemuth have faithfully worked in the community and the church. I said "in the community!" Many Sunday afternoons were spent in visitation. Little Kenneth will have early recollections of his parents being faithful to the Lord's work because he ate his Sunday dinner from a lunch basket and not from an overflowing dinner table.

The Wolgemuths decided to have a Vacation Bible School this summer. Sr. Wolgemuth went ahead with all the plans. She persuaded several student girls to stay over after the close of school and several ladies from the Grantham community to be teachers. Contacts were made with the public schools in the district and the school was advertised through them. Sr. Wolgemuth scouted over the country for a school bus and finally she found a driver who would be glad to drive each morning for ten days.

Monday morning, June 2, the teachers with the superintendent wended their way across the hills to the church wondering what the result would be. We were amazed and thanked the Lord when we found we had 101 children enrolled the first day. The total enrollment went to 136. The average attendance was approximately 95. This is a clear testimony as to the feeling of the community towards the work being done in the little red brick church on the side of the mountain.

The interest throughout was excellent. The attendance was fine in spite of strawberry picking. Several girls were coaxed to pick berries. They said they would—but after Bible School. One family whose ten children came to Bible School have been attending Sunday School since.

The children were eager to bring their missionary offering once each week to help buy a jeep for Sr. Leora Yoder in India. They gave \$26.67.

The expenses for the school supplies were quite heavy. The bus alone was \$60. When I thought of paying all these bills my heart almost failed me. But Sr. Wolgemuth had faith. After the closing program my curiosity got the better of me and I counted the offering and lo! \$86.91! Fifteen dollars had been given before—so practically the entire bill was cared for. The Lord does honor the faith and trust of His children!

The closing program was given Friday evening, June 13, during a heavy rainstorm to a full house of eager parents and friends. The children did very well for their first Bible School experience. Two thirds of the boys and girls had never been to a vacation Bible School.

The teachers were:

Beginners—Mary Brubaker, Mrs. Wilhelm, Mrs. Horro. (The last two are local women.)

Grades I & II—Lois Hennigh, Kathryn Lehman.

Grades III & IV—Mrs. Mark Wolgemuth, Audrey Bundy.

Grades V & VI—Mrs. Bruce Bainbridge.

Grades VII & VIII—Mary A. Stoner.

Music Director—Mary Brubaker.

The Decision Day was conducted by Mrs. Wonders of the Child Evangelism Fellowship who gave a flannelgraph talk. The children responded readily to her invitation to accept Christ.

We believe the first Vacation Bible School at Moore's Church was blessed of the Lord and the boys and girls will be better men and women for having spent ten days in the school.

Mrs. A. H. Brechbill, Supt.

Mooretown, Michigan

The Young People's Society gather once a week to practice hymns and songs. Games and refreshments complete the evening. Under the leadership of Florence Sisco, they aim to learn all the hymns and songs in the church hymnal. This group has twice accepted the opportunity of singing in a local church of another denomination.

Our summer evangelistic services will begin Aug. 17 and continue two weeks, the Lord willing. Eld. Monroe Dourte, Manheim, Pa. will be the evangelist. We need a mighty revival in this community. Pray for this meeting.

Ontario Auto Camp Sunday School, Ontario, California

It has been some time since you have visited with us at the Ontario Auto Camp Sunday School. The work has been steadily climbing to new heights. The attendance has been encouraging. We have had from twenty to thirty boys and girls each Sunday, and occasionally an adult will venture in.

The Lord has answered prayer and has given us a tent as shelter from the rain, cold, and dust storms. We had a severe dust storm just before the tent arrived. The dust blew into the children's and teachers' mouths and eyes so much that it was almost impossible to have the Sunday School.

We have made some interesting and profitable contacts when visiting in the homes after our Sunday School Session.

For these last nine months we have had one Sunday a month as Missionary Sunday. The children were enthusiastic about them. The Sunday School offerings from these Sundays will be used for an India orphan. We almost reached our goal of \$35.

Perhaps some of the Visitor Family would be interested to know how this work started.

Over ten years ago Sr. France, a member of the Upland congregation, got a burden for this type of people, and sponsored a Bible hour. At first the services were held in a home. For awhile during the early existence of this work, prayer meeting and a weekly sewing circle were held.

When the folks who had opened their home for the services moved, the Sunday School was held out under the great pepper trees, where it continued to convene until we purchased the tent recently. But even

now some of the classes are held outside, because the tent is not large enough to accommodate the four classes. It is very comfortable, however, for assembly.

Bro. Cyrus Wingers had charge of the work for a number of years. When they were relieved, Beulah College students took up the challenge and are carrying on the work, with some help from the Upland Church.

Our souls have been richly blessed, and the children have become very dear to us as we have endeavored to faithfully serve God here.

As this school year closes some of us will be leaving. Paul Charles, David and Jean Kipe, and others will be carrying on the work. Pray for them that God will bless their sincere efforts with souls saved, as they labor in this portion of God's vineyard.

Eva Melhorn

Orlando, Fla.

We were happy to have Bro. & Sr. Henry Wenger from Manheim Pa. to stop off with us, a little while, as they were going through on their wedding trip.

On Mother's day the Mothers of our group gave the entire program in the evening. The service was a great blessing to both the fathers and children. May the Lord give us more God-fearing mothers in these evil days, because many children are influenced for right or wrong through mother.

Wednesday evening, May 13 an informal wedding took place here at the parsonage. A young couple from the community were united in marriage. Pray that this young couple will surrender their hearts to God.

Sun. May 18 Miss Tiezen, returned missionary from Africa, gave a splendid talk to our group. She gave very vividly the practice and results of idol worship and superstition. We feel that it has brought to our people a greater appreciation for the true God, the Bible and the freedom of worship.

Mon. June 9, was the beginning of our D.V.B.S. We count it a privilege to have D.V.B.S. as it is profitable, especially to the S.S. attendance and in getting the Word of God with Christian songs into the hearts of the children.

Fri. June 20 Sr. Mary Wenger left Orlando for Pa. She will be missed by everyone as she was a benefit to the work here. We appreciate Sr. Wenger helping in our S.S. and especially for her staying long enough to teach in our D.V.B.S.

Chas. Nye

Pasadena, Calif.

We greatly appreciated the many visitors who were privileged to have in our services over General Conference time. We sincerely hope each visitor enjoyed worship with us.

Bro. Henry Landis and Bro. Erwin Wolgemuth from Penna. were with us, May 25, prior to Conference and gave interesting details in regards to the Messiah Home now in its 50th Anniversary Year. A young sister of our congregation has answered the call for needed help at the Home. We will greatly miss her, but we wish her God's blessing as she assists in the work of the Home.

Bro. John Hostetter from Clarence Center N. Y. delivered the message Sunday morning, June 8. Also we greatly enjoyed the Young Men's Quartette from Grantham, Penna. who gave special numbers in song during the service.

The Carl Carlson family from Chicago Mission and the Joel Carlson family from

Harrisburg Mission were in Sunday services June 15. Bro. Joel gave the morning message and Bro. Carl spoke in the evening. Sister Faith Carlson gave a very interesting talk to the Sunday School children and Sister Avis Carlson sang a special number in song during morning worship service.

The Men's Glee Club of Beulah College, Upland, rendered a very inspiring program of song, Sunday morning April 13. This program was directed by their capable assistant, Graybill Brubaker.

Mother's Day service was in charge of Bishop Wagaman. After a message on "Home", a very impressive children's dedication service was conducted by Bishop Wagaman, assisted by Bro. Amos Buckwalter, our assistant pastor, and Bro. D. E. Rohrer. Seven children were dedicated, six of these from one family, ages from 9 years to 5 months.

Missionary services were high lighted by having as our guest speaker, Sr. Ella Gayman who had very recently returned from India. A story of the trip home was told us after which was "Orphanage Work Among the Girls," which is the burden of her heart. Africa was represented by having Bro. and Sr. Elmer Eyer who gave us interesting and challenging talks on the African work. Also from Africa were Bro. and Sr. Roy Mann, who were with us June 1, and will be returning to their field of service very soon. May God bless them as they return. They gave us an insight as to the importance of an interpreter in the teaching of the language to the Natives. This was especially enjoyed by all present.

Wed. evening visitors for prayer meeting were especially appreciated because we have a small group. Special speakers were, Bro. John Climenhaga from Stowe Mission, Pa. Bro. C. N. Hostetter of Messiah Bible College, Penna., also Bro. Sylvannus Landis from Iowa.

Ila Heer

Rapho District, Pa.

In Rapho District we had a red letter day on July 6, 1947. This is an outstanding day to all in our District because of the events that happened which we know do not happen very often in a district.

We had a dedication service in our Sunday morning worship at Mastersonville for Bro. and Sr. Paul Wolgemuth who will be leaving the next week for mission work in the beautiful hills of Virginia.

Also this same day in our evening service at Manheim, we had a dedication service for Sr. Mary Brandt who will be leaving in the near future for home mission work at Dayton, Ohio.

Two dedication services or sending out three young people in one day is surely a very great and unusual day. We are sorry to have these young people leave our District but we have the missionary spirit and are glad to send out workers to help those who are out in sin. There is real joy and peace in following Jesus.

May God's richest blessing accompany these young people as they take the forward step in His Service.

Mary A. Wenger

Spring Hope, Pa.

Our Love Feast was held June 22. Five were received into Church Fellowship.

Many new truths were brought to us and we were inspired to follow God more closely.

Our Bible School closed July 16 with an average attendance of 100. It was held in

the evenings from 7:30 until 9:00 with classes for young people and adults. Many expressed themselves as being sorry to see it close as they had received valuable help from studying the Bible.

Our prayer is that the Scripture the children memorized will be a lasting benefit to them.

J. K. Oldham

Vaughan Congregation (Markham District), Ontario, Canada

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." (Psalms 126:6.)

We are glad to report that the work is encouraging and attendance fair, and especially the Sunday School. Our hearts are made to rejoice as we see the little ones coming into their classes with eager hearts to hear the gospel.

We are planning a Vacation Bible School in August.

From June 16—29 we were privileged to have Bish. Luke Keefer, Millersburg, Pa. to hold our evangelistic services. He came to us filled with the Holy Ghost and a burden for lost souls and a concern for the welfare of the church. As we listened from night to night to the soul stirring truths of the gospel our hearts were thrilled with joy, and we felt like striving harder than ever to help to rescue the lost before Jesus comes.

There were not the visible results we had hoped to see, although some requested prayer, but the seed has been sown and Isaiah tells us, "My word shall not return unto me void, but will accomplish that which I please."

Marjorie Heise

Zion, Kans.

In the recent weeks we have had the privilege of having a number of visitors in our congregation, some going to or returning from conference. Sunday, June 1, Bro. Albert Cober from Franklin Corners church near Morrison Ill. was present in the morning service. June 15 Bro. C. A. Frey gave a very interesting report of conference and on June 22 Bro. Charles Engle gave the morning message and in the evening service during young people's meeting a number of the young people who had the privilege of attending conference gave reports of the various meetings in the tents and the Home and Foreign missionary meetings, after which Sr. Kathryn Wengert told of her work on the mission field and emphasized the need of more workers. Tuesday evening June 24 Bro. Kenneth Hoover and the quartette from Grantham gave a program in the interests of Christian education.

We have also had the privilege of having other visitors in our services, some who in years past have been members of our congregation. We are glad to welcome visitors to our services when ever they can be present.

We have a large number of young people during the summer months. Some have been away from home during the winter attending one of the church schools and have returned home and others have come into the community to work during the summer. We pray God's blessing upon each one of our group and trust that we may be a blessing one to another.

Mrs. J. C. Hoover

Sin will stop your praying, or praying will stop your sinning.

Obituaries

FREY—Sister Elizabeth G. Frey of Elizabethtown, Pa., was born Jan. 22, 1860 and died June 13, 1947, aged 87 yrs., 4 months, 22 days. Death was caused by complications following injuries sustained in a fall several weeks earlier.

Sr. Frey was converted and united with the Brethren in Christ Church about 42 years ago.

She is survived by her husband, Henry Frey; also by one son, Amos G. Hitz, and a number of grand-children.

Funeral services were held Sunday afternoon June 15, 1947 from the Miller Funeral Home with further services in the Elizabethtown Brethren in Christ Church. Bish. I. W. Musser and Eld. H. L. Brubaker officiated. Text Mark 14:8, "She hath done what she could."

Interment in Mastersonville Cemetery.

HENDERSON—John Franklin Henderson of Wolfsburg died suddenly in the Timmins Hospital, Friday, July 4, after being in ill health for some time.

He was born May 24, 1892, in Bedford township, a son of John A. and Carrie (Phillips) Henderson. He was married to the former Gladys Earnest.

He is survived by two sons, John F. Henderson, Jr., and Paul Henderson; a brother, William A. Henderson, Wolfsburg, and a sister, Mrs. Emily Moorehead, Bedford, R. 2.

HERSHEY—Kenneth Eugene Hershey, son of Clyde L. and Mary Paulus Hershey, came to bless his parents home in Pleasant Hill, Miami County, Ohio, November 20, 1928. He was the second of a family of three children. His life was cut short as the result of an accident which occurred on the morning of July 4, 1947, while he was energetically engaged on his father's farm in his characteristic spirit of thrift and helpfulness. He was rushed to the hospital at Troy, Ohio, where kind hands ministered to him, including an operation, but he slipped away at 3:45 P. M. of the same day, at the age of 18 years, 7 months and 14 days.

Kenneth was an active boy who enjoyed good health. He attended school in Pleasant Hill and made friends very easily. He completed his Sophomore year at the same time his sister Fern graduated from High School. It was then decided that both Fern and Kenneth should attend Messiah Bible College at Grantham, Pa. together. They stood faithfully by each other and showed unusual affection and consideration for each other. If he had occasion to leave the school, he told her first, and if he met delay on the trip, he would call her by telephone.

Kenneth had just completed his course and graduated from the academy May 30, 1947. Brief mention in the Clarion Annual reported that "he enjoyed meeting people; that he possessed lots of humor and common sense and that his chief ambition was to help others." He was President of the Senior Class of forty members. In addition, he served for a time as school carpenter and as clerk in the school store, of which his sister was manager. He was exacting and prim in his personal appearance. He was respectful to others, and proved his devotion to his special friend, whom he met at Grantham Bible Conference in the early part of 1946.

Kenneth was industrious from childhood. He began assisting his father at the market stand at the age of six. Now that his High School course was over, he felt satisfied with his scholastic education for the present and with noble purpose of heart, made plans to assist his father in the heavy schedule of agricultural activity. He was assuming these duties enthusiastically, exemplifying sincere devotion to his family, especially his sister and mother. He encouraged Fern to go on with her college education, saying he would back her financially. With his brother also, he was quite chummy, and they were employed together at the task which proved to be a fatal one, in that early morning hour.

Kenneth was converted during the winter revival of his first year at Grantham. He wrote home saying they would be interested in knowing he was saved. He asked forgiveness of his parents and said he felt so good inside. He went to the altar again last summer during the annual Camp Meeting and re-established his covenant with God. His testimony then was that he wanted to live his whole life for the Lord. On Friday after the accident, he retained consciousness until the time of the operation at the hospital. His father told him he would likely not pull through this experience. He offered renewal prayer in which he asked Jesus to forgive him if anything was wrong in his relationship to God. His mother said to him "We are praying for you, Son." He put his arms around her and said "Thank you, Mother." His mother asked him if he was ready to go, and if

he would give his whole life to the Lord if He should spare him, and his reply was "yes."

Kenneth leaves a grief-stricken family, consisting of a loving Father and Mother; one sister, Fern Marie, and one brother, Dale LeRoy, all at home near Pleasant Hill, Ohio, and a very special friend—Miss Eleanor Light, of Palmyra, Penna. Sharing their sorrow are grandparents, a large group of Uncles, Aunts, Cousins, School friends and a sympathizing Church and community.

Funeral services were conducted on Monday, July 7, 1947 at the home and at the Pleasant Hill Church, with Eld. Ohmer U. Herr in charge, assisted by Bish. Wilber Snider and Eld. Kenneth B. Hoover, Dean of Men at Messiah Bible College. The College Male Quartette of M.B.C. rendered the singing and a number of Grantham classmates served as pallbearers. Funeral text—2 Samuel 14:14. Interment was made in the Pleasant Hill Cemetery.

PAULUS—Jacob H. Paulus was born near Canton, Ohio, Nov. 19, 1874 and departed this life at his home in Pleasant Hill, Ohio, June 28, 1947, at the age of 72 years, 7 months and 9 days. He was one of a family of ten children—four having preceded him in death.

On December 23, 1900, he was united in marriage to Dora McConnell of near Gettysburg, Ohio. To this union twelve children were born, eight sons and four daughters.

He leaves to mourn his departure—his devoted companion, Dora Paulus, and the unbroken family of children as follows: Alvin J. of Louisville, Ohio; LeRoy of Canton, Ohio; Dora Mae of Ashland, Ohio; Mary L. the wife of Clyde Hershey, of Troy, Ohio; Raymond H. of West Milton, Ohio; twins girls—Eva of Phillipsburg, Ohio; and Elsie the wife of Clarence Gramm, of Ludlow Falls, Ohio; also twin boys—Chester of Laura, Ohio and Lester of Union, Ohio; Vernon D. of Pleasant Hill, Ohio; Orville E. of La Crescenta, California; and Albert C. who resides at home.

He also leaves three sisters and two brothers—Monroe of Laura, Ohio; Mathanial of Galapoli, Ohio; Sarah Keller of Greenville, Ohio; Ellen Dick of Louisville, Ohio; Mary Wingert of Mercersburg, Pa. Also thirty three grandchildren—two having preceded him in death; one great grand-child, with many other relatives and friends.

He was converted in 1904 and soon after united with the church of his choice which he faithfully and consistently served until death.

We, the Brethren in Christ Church, have lost a faithful worker in the many duties that were laid upon him. He was always found at his post of duty whether in the pew on Sunday morning, or prayer meeting night. We listened to his testimony of God's saving grace, and a note of victory in his soul. He will be greatly missed by those whom he assisted in getting to services. He was always ready to stop and help the needy with his hand and also his means.

Brother Paulus was ordained to the office of deacon in the Brethren in Christ Church in the year of 1919 and also served as our Church treasurer for 27 years until God saw fit to remove him over to Glory.

He often said to those who visited him during his affliction that he was ready to go any time the Lord saw fit to take him and relieve his suffering. He sometimes would raise his hands as though he was only waiting for the summons to come Home. He won for himself the highest respect of our village.

He was a faithful companion and a loving Father who was always interested in the welfare of his children—especially the spiritual. Many times he said that it wouldn't be so hard to go if he could be sure that he would meet them all in Heaven.

Funeral services were in charge of Bishop Wilber Snider assisted by Eld. O. U. Herr at the Highland Church. Interment in the Highland Cemetery.

The Railroad Hymn

Rev. John Chamberlain's "railroad hymn" was composed by Elder Chamberlain many years ago. He was at Northfield N. H. one day and saw the noon train coming in; the words came to him and he went into the depot and wrote the lines as if by inspiration inside of 30 minutes. He sang these words to thousands, and many have been saved by them, many a soldier boy heard his voice and these words in

war times, and "though they may forget the singer they will not forget his song." (Mrs. F. H. C.).

1

The gospel train in coming,
I hear it just at hand;
I hear the car wheels rolling
And rumbling through the land,
I hear the bell and whistle,
She's coming round the curve;
She's plying all her steam and power
And straining every nerve.
Chorus: Get on board!

Get on board!

For there's room for many more.

2

Oh, see the gospel engine
She's heaving now in sight;
Her steam valves they are groaning
The pressure is so great.
No signal for another train
To follow on the line
O sinner, you are surely lost
If once you are left behind.

3

Oh, see the engine's banner
'Tis fluttering in the breeze;
'Tis spangled with the Saviour's Blood.
But still it floats with ease.
This is the Christian's banner,
The motto's new and old—
Salvation and Repentance
Are lettered there with gold.

4

She's nearing now the station;
O sinners, don't be vain
But come and get your tickets
And be ready for the train
The fare is cheap and all can go;
The rich and poor are there;
No second class on board the cars,
No difference in the fare.

5

I think she'll make a little halt
To wood up on the line
And give us all a chance to go,
But yet she'll make her time.
She's curving round the mountains,
By rivers and by lakes,
The Saviour, He's on board the train,
Controlling steam and brakes.

6

This train has ne'er run off the track,
She's passed through every land;
Millions on millions are on board,
Oh, come and join the band.
There's Moses, Noah and Abraham,
And all the prophets, too,
Our friends, with Christ and all His band,
Oh, what a Heavenly crew!

7

We soon shall reach the station,
Oh, how we then shall sing!
With all the heavenly army
We'll make the arches ring,
We'll shout o'er all our sorrow,
And sing forever more
With Christ and all His legions
On that immortal shore.

—Sel. by Mabel Frederick

Practice of Piety

How Amazing?

Mary S. Stover

CHRIST JESUS was continually amazing people. The day he brought the daughter of Jairus to life was only one occasion when those around were "astonished with a great astonishment." Listeners marvelled at the keen insight of his words and gaze, the inner authority with which he spoke, his winsome concern for children and all sorts of unpromising older folk. Nazareth neighbors felt cheated because the Carpenter did no spectacular healing miracles on a weekend home, they could never complain that Jesus talked and acted just like everybody else.

Early Christians also startled people till those who had known Peter or John or Paul and some humbler others got the habit of expecting to find all followers of the Nazarene refreshingly unlike themselves. They were amazed if a Christian neighbor did not prove as different in attitudes and conduct as was considered becoming for one making such profession.

More persons than we suspect still feel aggrieved because avowed followers of Christ Jesus aren't kindlier, more trustful and trustworthy, more strong and serene in face of trials common to mankind.

Every once in awhile we glimpse what high standards most worldings have by which to measure Christians, how disappointed they really are when church folk come noticeably short of measurements they see no call for applying to themselves.

Is this unfair? Should not every Christian be charitable in spirit, a gracious, serene, actually undiscourageable person?

"Follow the Christ, the King!

Live pure! Speak true! Right wrong!

Follow the King!

Else wherefore born?"

into the kingdom whose citizens ought to be characterized by these traits.

One young man of inherited wealth startled banker friends by asking them to help him select "a comparatively Christian investment" for certain funds. Nobody else within their experience had ever phrased a request in those terms.

The financiers' amazement was a rebuke to patrons who should have been equally as earnest about the stewardly placing of money, but it does not show that this youth was their first customer to ponder such questions well.

Informed persons of small means need no banker's advice for choosing annuities of the Bible Society or some other organization which offers more than comparatively Christian employment for whatever they can put an interest, but too few large investors follow any such example. The natural consequence is that some see all

they possess swept away overnight or have to "leave everything" when called hence by death.

How many American Christians of the 1930's bothered to ask whether companies in which they held stock were sending scrap iron to Japan or had tied in with the liquor business? Some have paid a terrible price for not being more odd about that in Christ's way.

"A protest from me would likely have had no effect on the policies followed, but would to God I had gone on record as protesting those scrap shipments!" one bereaved father says drearily. "I never guessed what comfort there might be now from having amused the office by a letter explaining my withdrawal of funds."

People rightly expect a Christian to serve as a good advertisement and also to show his or her faith in conversational intercourse. Usually it is enough to manifest Christian trust, hopefulness, and goodwill, but there are older acquaintances who feel as puzzled as a certain young man whose special girl friend found the Lord at a summer institute. "If religion means so much to Ruth, you'd think she'd say something about it to me," John commented wistfully.

It is probable that most Christians—at least by spells—amaze the world around, but some of us too often astonish people by our slight resemblance to what they consider the character and ways of a believer. Therefore an excellent double question for every Christian to ask is: How amazing am I—and how am I amazing?

—Florence, Colo.

Shall We Save or Slander

He was at the head of one of the great Biblical institutions. A man of many parts and much experience. A man sober, sensible and spiritual. On this particular morning, when the editor visited him, he was serious. He had cause to be. He was in the judgment. He was in more than a Judgment—he was in the misjudgment and this is the hardest of all experiences. He had been misrepresented, he had been the object of lies born of jealousy. Tales had been peddled which had not the slightest foundation of truth. He was smarting and he was hurting, a thing Christian workers often suffer. He was really slandered and was suffering the pain of it. He was wondering why Christians held other Christians with so little regard—just what many of us have often thought. He was wondering why Christians are jealous of each other, rather than zealous for each other.

Why are Christians so hard and harsh?

Why are Christian workers so thoughtless of other Christian workers?

Why will Christians bear tales on others with such seeming indifference?

Why do Christians bear an evil report with not so much as seeking to ascertain the facts?

He was just where many a Christian worker has been, discouraged, distressed and heartsick. In this state of mind he said: "If deep down in my heart I did not know Christ for myself, I would be an infidel by the things I have known leading Christian workers to say and do." His voice showed deep heart emotion and he brushed a tear away.

Oh, the shame of it! The pity of it! If Christians will not be Christian, then who will be Christian? If one Christian will not speak kindly of another Christian, then what can we expect of the world? If Christians will not be Christian then who will be Christian? Suppose, a Christian falls into error and sin, what shall another Christian do? Shall he recover him or uncover him? Shall we pray for him or prey on him? Does the Bible have anything to say? Is it anywhere written; "Ye that are spiritual restore such an one?" Does it say anything about "considering yourself" lest ye be tempted also? What does the Bible say? Shall we save or slander? But suppose you do hear something concerning a Christian brother which is not well-pleasing, shall you condemn till you know the facts? If Christians will not be Christian, then who will be Christian?

Never was there a time, it is so said by many, that Christians showed as little love for others as now! This seems too true. Jealousy is rampant. Criticism is ready to leap like a panther at its prey. It does not take much of a man to criticize or ostracize but it takes a big man to sympathize and if Christians will not be Christian, then who will be Christian?—S. S. Times.

Evil Speaking

John Wesley says a Christian "can speak evil of his neighbor no more than he can tell a lie." This is none too strong. The Bible sustains the statement. The man who shall dwell in God's holy hill is, "He that back biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor"—Psa. 15:3. There is no use in your talking and singing about Heaven, so long as you are talking about your neighbors. You will never reach Heaven, if you are given to backbiting. An unsanctified tongue is a dangerous weapon wielded by an unsanctified heart. You may hurt others, and you doubtless will, by speaking evil of them; but you will hurt yourself more. You may hinder their promotion; but you will prevent your own salvation.—Selected.

Before you mark another's sin, bid your conscience look within.

Missions

Our Home Work: Prospective

Henry A. Ginder

I REALIZE the thrill tonight as I thought of the privilege of being associated with a progressive movement of the church, a growing project. No one likes to get aboard a sinking ship and I don't think we felt tonight as though the mission program by the Home Mission players of the church, the Brethren in Christ was declining. When we speak about bulging walls and crowded chapels and people standing and folks embarrassed because people come with no place to put them, that sounds as though they are going forward, and I feel they are. I realized a thrill tonight as I thought of that.

I enjoyed Bro. Hostetter's presentation as he looked back and gave us some history. We certainly enjoyed that tour all over the nation as we thought of the work right now as presented by the various workers. And I just look ahead a bit. I think I should say so that I won't be drawn on the carpet by the Home Mission Board that what I am going to say now I haven't discussed with them, and so they are just my ideas. I'm just saying a few things that are in my heart but I do think that on some points they would heartily agree.

When I think of our church and all that we have done and how to realize that we are represented from 15 states and 2 provinces then I would almost bow my head and pray God to help us to move out more. I wonder whether we should not be reaching out further. One of the troubles is that we have too many people packed in one chapel. Maybe it would be better if there would not be so many packed in one chapel and folks in more chapels. Maybe we ought to be spreading out. And so I think as I look ahead I would like to suggest to us that we should not be contented until the Brethren in Christ Church is represented in every state of the Union. I should be happy to meet in a General Conference with delegates from every state in the United States and from every province in Canada. I do not believe in building air castles, but I do not think that is one. I think that is just looking ahead to what we may anticipate and should be thinking of. We, of course, need much more promotion in the home mission phase of the work. There would be a number of things we might be able to do there. I think that a special missionary paper might be helpful and I was tempted to suggest a name but I will not. It might be a fine thing for our home missionaries to tour the church for the Home Mission Board. We did it this last year and it worked fine too, for the Home Mission Board to do more like the Foreign Mission Board has been

doing. We might send our missionaries out over the church and let you see them and know what they are doing, not waiting until General Conference.

Then maybe we might have Home Mission Conferences. They are having Foreign Mission Conferences with the greatest degree of inspiration. Maybe there should be some special home mission conferences. Some of those things might be helpful as we think ahead.

I have an idea it would be fine if we add three new mission points to our program every year. Somebody said the offering was taken and we might want more. As you think of adding three a year that would get pretty bulky. I think the way through that would be to have three of them become self-supporting every year. Wouldn't that be fine? And every year we come to General Conference with the report that we've taken on three new mission stations and right there the General Executive Board would have an announcement and presentation of three congregations transferring to organized districts. That is ahead for us. I think we ought to feel that. I was glad that the Secretary of the Board said Amen. Now I know I have one on my side when we meet a bit later.

Of course this would take time for them to become self-supporting rapidly. It would naturally mean more money. We ought to think ahead in terms of about a 30% increase in finances. And I'm conservative there. We have now taken in approximately \$24,000 and I surely think we ought to be able to raise \$32,000 a year for Home Missions.

And then that would too demand about a 30 per cent increase in man power. We now have, I should say, about 42 or 45, just about half of our group here. I wish sometime at Conference we could have everyone of our Home Mission workers of the Brethren in Christ Church appear in one group to present a program. We have approximately 80 workers. A thirty per cent increase would bring the number to 105 workers. Then when I think of the number in the church (and somebody says that we should not be interested in numbers but I am and I think God is too. I think we should be concerned about numbers and I am concerned) I'd like to see the number of the Brethren in Christ Church increase and I think through the Home Mission work of the Church is one of the ways to accomplish it. Don't you see how easy it would be if we would have 105 workers and if one worker would only bring one soul to Christ into the Church a year (and many workers bring more than one) in 60 years we would already have increased the number of our church by 6,300. We would double it in 60 years through the home mission work of the

church. Does that sound fanciful? But it can be done! It can be done! I really believe it can be done! I feel that it would be something like a little boy of whom I'm told by the principal of a grade school. He was visiting in the primary department of the school and the teacher was at the blackboard doing some work. Her children were sitting in the room and the teacher was busy working when suddenly someone whistled. The teacher quickly turned around as any teacher would, and said, "Who whistled?" Well it was easy to find who did it, because the children's eyes were focused on a fellow right over there. And she saw who it was and he was blushing and the teacher said, "Did you whistle?" He blushed and nodded yes. The teacher was sympathetic and understanding. She saw he had enough punishment already so she said, "Now sonny, would you mind telling me just why you whistled?" "Well," he stammered and blushed, "Well, I'll tell you teacher. I just learned to whistle yesterday and I was just sitting here thinking about it, how wonderful it is that I learned to whistle. And I thought I'd shape it up and see what it would feel like." And he said, "When I got it shaped up it just whistled." I really believe it could work!

But now I'm thinking a bit of the laborer and here my heart becomes quite heavy. I should like to lead this audience with me in serious thinking. When we realize the shortage of consecrated people who are in a position to present themselves to the board for service in our home mission field our hearts are burdened and I'm speaking for the Board when I say this. We now have 16 vacancies for young ladies and 8 young ladies to place there. Only 50 per cent of the persons to fill the assignment that we need to fill. If you would have been in the office of the Home Mission Board the other night, about 11:30 o'clock when we were thinking seriously on the future of the Home Mission program and wondering where to find the workers to place in these fields, you would have seen seven men get on their knees. You would hear the chairman of that Board say, "Brethren, let's pray clear around the circle." You would have heard them pour out their hearts to God, praying that God would pry someone loose; praying that God would help some consecrated young person, some young person with talent and ability and qualifications for some phase of the Mission work, to pry loose and present himself to God. We prayed with a great degree of confidence in God; we prayed with a beautiful atmosphere of faith and we believe that God has already answered our prayer. I believe that while I am speaking right now in this audience there are probably eight or sixteen or twenty-four or thirty-two young ladies and young men whose hearts are beating about

(Continued on page fifteen)

Stewardship

"I Can't Afford Not To!"

In the study of the pastor we were talking together about the affairs of his church when there came a knock on the door.

"Come in," the pastor called out. The door opened slowly, enough to allow the head of an old, old woman to appear in the opening. At once the pastor called out. "Oh, Granny, how do you do? I'm glad to see you. Come in."

The door opened just a little bit more and a smiling old woman entered the study.

Under his breath the pastor said to me, "She's very deaf, but she's a beautiful old soul," and then he introduced me to her. We talked for a minute or so and then the pastor said, "Well, Granny, what can I do for you?"

"And would you be doing something for the likes of me?" she answered.

"Why, Granny, you know that I would do anything possible for you."

"And you're meaning it, Mon?"

"Why, of course I mean it, Granny."

And then with added emphasis she queried again, "And you're really meaning it, Mon?"

Somewhat stirred, the pastor vehemently replied, "Of course I mean it, Granny; anything that I could do for you I am happy to do."

"All right," she answered. Bending over, she lifted the hem of her print dress where a pocket had been worked out, fumbling in it, soon drew out a ten-dollar note. Walking over to the desk of the pastor she put it down and said, "And will you be sending that for the likes of me as an added love offering to tell somebody the story of Jesus?"

Like a shot the pastor said, "I'll not do it, Granny. You've already given more than you ought to." Again in a low tone he said to me, "Proportionately she is the largest giver in my church and she has only a few dollars a month to keep body and soul together."

The old woman stood looking down at the piece of money on the desk and with a smile on her face said several times, as if to herself, "And that's the kind of a mon you are." And then, looking up, she added, "You'd be happy to be doing anything for me, and the one thing I ask of you, you say me nay."

"But, Granny," the pastor said, "you know you give all you can possibly afford to every Sunday, and you can't afford to give this extra money."

Raising her hand and pointing at him, she answered, "Can't afford to give it?"

"No," said the pastor, "you can't. The Lord only knows what you have given up these past months to produce this extra \$10.00 and I'm not going to help you starve yourself so that you can give it."

And then he repeated with emphasis. "You can't afford to give it."

She stood there for perhaps half a minute with the smile lingering on her face and then she said, "I can't afford not to give it. He has done so much for me. I love Him so."

Getting up from behind his desk, the pastor walked over to her, put his hand on her arm, and with a catch in his voice said, "All right, Granny, I will send it. I only wish that I had a church full of members like you, and God's will would be done upon the earth."

She stood there for just a moment longer and then said, "And thank you, Mon. I'll be going." And the sweet old face turned away from the two men in the study. The door opened and she was gone, but she had left behind her the breath of Heaven, and the two men said things to each other that brought fresh realization to them of the great joy there is in the sacrifice of giving so that the story of Jesus may be told around the world.

Go thou and do likewise. You can't afford not to.—*Selected.*

Missions

(Continued from page fourteen)

twice as fast as normal because they know that God has been speaking to them.

Then I would think of the prospective compensation. I should like to say it pays. I do not know any one thing which pays better than home mission work. Oh, it is not that ten dollars a month which they receive in allowances, of which I am thinking. I know that is appreciated by the worker. But that is not the greatest compensation they receive. The real compensation is to see and realize the great thrill of leading souls to Christ. That's one of the greatest thrills of the Christian. Then we realize that the Word of God says, "He that winneth souls is wise." We realize that we have the approval of God, the smile of our Saviour upon us while we are doing it.

I should like to draw a bit of another picture. I should like to take you back about half a week or a little more, to that morning down at the Santa Fe station when the General Conference delegation pulled in. I have not forgotten the thrill I received just in being with you dear Calif. brethren to welcome them in. You were on your toes, you were anxious, you were ready, you were at your best, as the train pulled in. What an experience when folks started coming out of that train! We saw hankies waving; we saw folks throwing up their hats; we heard folks calling welcomes; we saw some people with big smiles on their faces and other folks with transparent tears

rolling over their cheeks; and we heard some of the great expressions and exclamations of joy. My father and I met. We hadn't seen each other for a week and that's a long time for us not to see each other. I said to Daddy, "I think we might as well admit that everybody here is a bit excited." As we entered into the feeling of the crowd my father said, "Son, oh Henry, if Heaven isn't any better than this!" He said, "This reminds me of Heaven when we will meet over there."

I'd rather be a Home Mission worker getting \$10 a month, with the approval of God upon my soul, and with the grand experience of pulling into Eternal Glory while all about us are those who have been instrumental in leading so many to the Savior. Oh, what a thrill! What a grand experience it is going to be when they get over to the Eternal Shore and realize their eternal compensation. As they walk down through the corridors of Glory, the first thing, they will see the ones whom they led to the Savior. I know it will be glorious with all these folks coming and having that great eternal compensation. I want to tell you it pays to be a home mission worker. I tell you friends we must not stoop to any lower aim in Christian service than having soul winning as our highest objective.

I'd like to appeal to you tonight. I know this is not an evangelistic service. But if you haven't consecrated yourself to God this would be a fine time to do that. I appeal right now directly and direct it specifically to those who have consecrated their lives to God. You know you want to serve the Lord. You do feel the call of God in your heart. You feel the throb of your soul's beating fast right now. I would like to appeal to you. We are trusting that there will be 16 or 24 young people or even more, maybe 60 or 100 coming out in response to the need. Come and present yourselves to God, to Christ, and to the Church and by that say, "Here, I'm going to present myself to you, to the youth, to the Home Mission channels."—*General Conference 1947.*

The promises of Jesus have never given any man the right to believe that life would be made easy for him if he became a Christian. We must remember that we are not here to be comfortable, but to become strong and useful. This is a poor world in which to take things easy, but an easy world in which to build character if that is the thing we desire most to do.—*Zion's Herald.*

"Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

"Joy cometh in the morning"—but never after a night of revelry in sin.

Worldwide News Currents

Protestants in Mexico Face Persecution

As recently as April 15, the Methodist Church in the town of Coatilinchán, near Mexico City, was attacked and burned by Roman Catholics, Bishop Eleazer Guerra, of Mexico, in the United States for a few weeks, reported to the Board of Missions and Church Extension of the Methodist Church. The Roman Catholics also attacked church members, and burned the parsonage and several other buildings in the same town.

"Our members are congregated in Mexico City for protection," says the Bishop. "The Federal Government has sent troops to the place to protect the Protestants."

"This is a continuation of the persecution campaign which began in Mexico three or four years ago, inspired by pastoral letters sent by the arch-bishops of Mexico to all the Catholic parishes in the country. Up to this time there have been several people killed, some churches burned, and in some cases, like Timilpan, one hundred or more people have not been able to return to their city."

"In spite of this tremendous persecution, the evangelical churches are growing in Mexico more than ever before, and our people, in the midst of sorrow and in the face of death, are happy with the religion that has been able to change their lives. We do pray that as soon as this persecution goes over, we can continue in peace doing our work."

Goodwill Christmas Bundles

Many Christmas Bundles have already been received at the MCC headquarters. It is encouraging to note this early response on the part of many. Indications are that there will be a larger number of these bundles this year than there were last year.

It should be noted that in several ways the bundle project this year is different from that of last year. Since certain countries are now in much greater need than others, the plan is to have the bundles sent to the MCC headquarters undesignated as to the country where they are to go, and then allocated to the countries according to the needs. On the field, our workers are informed on the relative needs of the children in their areas and will distribute the bundles accordingly.

All Christmas Bundles should be sent in by August 15. This is necessary in order that they may be packed and shipped to the various countries by Christmas time. Address any inquiries to Goodwill Christmas Bundles, MCC, Akron, Penna., or MCC, 223 King Street East, Kitchener, Ontario.

Detroit Campaign Set For January 1948

Perhaps one of the most extensive city-wide campaigns during the coming year will be the CHRIST FOR GREATER DETROIT crusade. Tremendous preparations are being made in the automobile city and several hundred churches will probably support the effort to reach an estimated 850,000 unchurched and unsaved persons resident here.

A daily broadcast launched February 10th is continuing and through this means a large force of workers is being rallied. Dr. Hyman Appelmann, noted Jewish evangelist, has been

chosen to lead this Gospel preaching mission and the dates for this will be January 11 to February 1, 1948. Developments in the campaign plans include the formation of 1000 prayer groups of which well over 100 are already formed and meeting regularly. Beginning in September a large personal workers' class of men and women will be held each week in order to supply the needed workers for a city-wide door-to-door visitation program as well as soul-winning work during the campaign weeks. A weekly day of prayer has been in progress since March. This gathering is held each Thursday at the Central Y.W.C.A. and has become a vital factor in this spiritual awakening movement.

Splendid cooperation is being given to the CHRIST FOR GREATER DETROIT campaign by all of the local lay groups as well as the evangelical preachers' groups.

Director Visits West

J. N. Byler, Director of MCC Relief, left on July 7 to spend two weeks among Churches in Colorado and California, bringing mes-

My Advocate

Martha Snell Nicholson

I sinned. And straightway, posthaste, Satan flew

Before the presence of the most High God, And made a railing accusation there.

He said, "This soul, this thing of clay and sod,

Has sinned. 'Tis true that he has named Thy Name,

But I demand his death, for Thou hast said, 'The soul that sinneth, it shall die.' Shall not

Thy sentence be fulfilled? Is justice dead? Send now this wretched sinner to his doom. What other thing can righteous ruler do?" And thus he did accuse me day and night, And every word he spoke, oh God, was true!

Then quickly one rose up from God's right hand,

Before whose glory angels veiled their eyes,

He spoke, "Each jot and tittle of the law Must be fulfilled; the guilty sinner dies!

But wait—suppose his guilt were all transferred

To Me, and that I paid his penalty!

Behold My hands, My side, My feet! One day

I was made sin for him, and died that he Might be presented faultless, at thy throne!"

And Satan fled away. Full well he knew

That he could not prevail against such love,

For every word my dear Lord spoke was true!

—Selected.

sages and reports on relief needs in Europe and other countries of the world. A short time ago Brother Byler made a survey of European MCC relief work, finding that serious needs still exist in central Germany, Europe and other areas, and that according to indications, these needs will continue at least through next winter.

Report from Relief Commissioner

Orio O. Miller, has spent July 1 and 2 investigating relief needs in Java. Finding definite needs there, he writes: "Java is the world's most thickly settled geographical area. Here also the world's youngest Republic is in the process of being born; here also is a group of 5,000 or more native Christian folk who have come to the light through Mennonite missionary effort and whom we know are in great need of physical help. We are convinced more than ever that MCC also belongs in this situation."

Material Aid Shipments

The following shipments of clothing, shoes, soap, and food were exported to Europe from June 15 to July 15:

To Austria, 25 tons of flour, 25 tons of canned meat and soup; to the Mennonite Child Feeding Program, French Zone of Germany, 20½ tons of canned fruits, vegetables, and meats, 2 tons soap, 1¼ tons of shoes, 9 tons clothing and bedding; to the Mennonite Child Feeding Program in the British Zone of Germany, 44½ tons of flour, 24 tons of canned meats and fats, 2 tons of soap, 1 ton of shoes; to CRALOG, British Zone of Germany, 20 tons of flour; to Christenpflicht, American Zone of Germany, 20 tons canned meats and fats, 2 tons soap, 1 ton shoes and 3 tons clothing and bedding; to Italy, 2 tons of soap; to France, 1 ton of soap and 1 ton of shoes.

In Christian schools and academies (for it is in vain to think of reforming the playhouses), it were to be wished that the names and stories of the heathen deities, or demons rather, were not so commonly and familiarly used as they are, even with intimations of respect, and sometimes with forms of invocation. Surely we have not so learned Christ.—Matthew Henry.

There are two ways of going to work in regard to earthly good. One is the way of struggling and toiling, pushing and snatching, fighting and denying and that way comes to no successful issue; for if it gets what it has wriggled and wrestled for it generally gets in some way or other an incapacity to enjoy the good won, which makes it far less than the good pursued. The other way is the way of looking to God and doing the appointed task with quiet dependence on Him, and that way always succeeds; for with its modest or large outward results, there is given likewise a quiet heart set on God, and therefore capable of finding water in the desert and extracting honey from the rock.—Alexander MacLaren.